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(AL ADAB AL MUFRAD)
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نعمه ونصلي على رسوله الكريم

Al-Adab al-Mufrad is a collection of *Ahadith* compiled by the Iman of al-Hadith Muhammad Ismail Bukhari. Its English translation with commentary is in your hands. Allah has bestowed on us His favour by enabling us to bring this book out so easily.

The *Ahadith* collected in this book pertain to everyday etiquette taught by the Prophet ﷺ. We cannot find a comprehensive teaching of like manner anywhere else. A simple translation of the *Ahadith* does not always help the reader; hence an explanation is also presented. The translation and explanation was provided in Urdu by Mawlana Muhammad Khalid gahri مد ظلهم under the guidance of Mufti Wali Hassan ركنه and Mawlana Muhammad Ashiq Ilahi ركنه. It is thus very easy to understand the message of the *Ahadith* in the collection. Infact earlier, **Darul-Ishaat** had the honour to publish the Urdu edition too. May Allah cause us to conduct ourselves on the teachings.

Now, the English translation and commentary is presented by us. We have appended a glossary at the end of the work and an index of the subject headings in the book to make it easier to benefit from it. The English translation is done by Rafiq Abdur Rahman who has observed immense care in doing that and has not failed to obtain advice from the respect *Ulama* throughout the translation. He has done it as best as he could but the human elements is there and should any reader find something that needs to be corrected he may write to us kindly for necessary action.

From the translation to the final binding through composing, printing, etc. took us about two and half year. We have done our best to present a product worthy of the subject and pray to Allah that He may accept our effort in this world and the next. *Aameen*.

I request readers to include me, my parents, family and associates in their prayers.

Khalil Ashraf Usmani
Publisher of the first edition

"We are thankful to **DARUL-ISHAAT**, Karachi, Pakistan. (E-mail: ishaat@cyber.net.pk) to give us permission to print this translation."

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(ENGLISH) TRANSLATOR'S SUBMISSION

Al-Adab al Mufrad is a work by the greatest Muhaddith, of the Islamic world, Imam Bukhari رحمته الله.

He has collected Ahadith and Aather form various sources reflecting upon personal manners, family affairs, human rights, social and national obligations, supplications at various times and Islamic principles of Day to day living. They number more 1300.

These have been divided into suitable chapters, 644 in all.

Mawlana Muhammad Khalid has explained these Ahadith in detail and, often quoted extensively from the sayings of the prophet ﷺ, thus adding to the number of Ahadith. He has also cited injunctions and rulings wherever it was necessary.

In translating the Ahadith and the explanation, the Urdu text has been followed discreetly and no outside comment is included. I have tried to do justice to the original within my abilities. I request readers to point out to me shortcomings in my effort -and they might be many- care of the publishers. May Allah reward them for that and may he accept my effort: *Aameen*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(URDU) TRANSLATOR'S SUBMISSION

الحمد لله رب العالمين والصلاة والسلام
على خاتم الأنبياء والمرسلين وعلى آله وأصحابه أجمعين

All praise belongs to Allah, lord of the worlds, and blessing and peace be on the seal of the prophets and Messengers, and on his family and his Companions, all of them).

The book in the hands of the readers is the Urdu translations of Al-Adab al-Mufrad the work of Imam Muhammad bin Ismail Bukhari is very well-known because of his al-Jami al-Saheeh which is better known as Saheeh al-Bukhari and is the most authentic of all books after the book of Allah. He has been very particular in verifying the authenticity of the chain of transmission.

Imam Bukhari has related 1329 Ahadith in this book divided into 644 chapters. (The Ahadith include the Nawqoof Ahadith too). However, often, chapter headings are repeated and there is also frequent repetition of Ahadith. The subject headings include one or more than one Ahadith and they clearly conform to the heading, but sometimes the Hadith has an obscure relationship with the text and is only clear after much pondering. It also happens that this relationship is so vague and unclear that even a deep probing cannot establish a relationship between the two. While chapters are often repeated, the Ahadith that are repeated number quite a many. It is also found that a Hadith belonging to a chapter is found under a different heading. The reason for the discrepancy seems to be the carelessness of the scribes. Unlike the Saheeh Bukhari this book of Imam Bukhari was not known from the earliest times and its manuscripts lay unknown to others. Later day scribes wrote them down according to their whims and when it was opportune to print out these manuscripts, the format adopted by the scribes was followed. However, this does not reflect on the soundness of the Ahadith in any way. A Hadith remains the saying or doing or approval of the prophet ﷺ no matter under which chapter it is narrated or even if it is reproduced with out a heading. It is in any case, a means of guidance and advice.

INTRODUCTION & COMMENDATION

(Mawlana Mufti Muhammad Aashiq Ilahee Buland Shahri)

الحمد لله الذي أوضح سبل الهداية وبين الأحكام وميز بين الحلال والحرام وهدى أهل الإيمان إلى مكارم الأخلاق ومحاسن الأفعال، والصلاة والسلام على من جعل أتباعه ذرية للصعود إلى ذروة الكمال ووسيلة لرضا الله المتصف بنعوت الجلال والجمال وعلى آله وأصحابه الذين جاهدوا بأموالهم وأنفسهم لرضا الكبير المتعال وشيدوا أركان الدين بمساعيهم المشكورة عند ربهم ذي الإكرام والفضائل وعلى من تبعهم في سلوكهم ومنهاجهم فاختار الصالحة من الأعمال، وتخلق بمكارم الأخلاق ومحاسن الأفعال.

Allah the Glorious created Sayyidina Adam ﷺ and sent him to earth. He is the first man and also the first messenger. His children spread over the world and the earth continued to be inhabited. So as the children continued to increase in numbers and the land to be populated, the prophets ﷺ continued to come. Every prophet and Messenger conveyed to his people the commands of Allah and taught them how to live and please their Creator and Master and earn the blessings of this world and the next. No one other than the Prophets and Messengers ﷺ thought man to human values. Those people who kept themselves away from the teachings of the Prophets ﷺ became tamed by base desires. They lost track of human ethics and found themselves driven along with the beasts. They are the ones described in surah al-furqan.

﴿إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾ [الفرقان: 44]

They are but as the cattle-nay. They are even further astray from the way. (Al-Furqan, 25:44)

The Prophets and Messengers continued to be sent to mankind until Allah sent the last of the Prophets and Messengers, Sayyidina Muhammad ﷺ. Allah ended the series of Prophets and Messengers with him and granted him a comprehensive and perfect shariah and announced that he had completed the religion with him. He has said in Surah al-Maidah,

﴿أَيُّومَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: 3]

[This day have I perfected your religion for you and completed My blessings on you and have approved al-Islam as a seen, (code of life) for you.] (Al-Maidah, 5:3)

The religion of Islam is a perfect religion. Its teachings encompass belief, worship, noble manners, praiseworthy deeds and best etiquette in

social life. The Messenger of Allah ﷺ said.

بعثت لأتمم مكارم الأخلاق

[I am sent to perfect good character.] (Ahmad, Bayhaqi, Hakim).

He also said:

إن الله بعثني لتمام مكارم الأخلاق ومحاسن الأفعال

[Surely, Allah has sent me to perfect good character and praise worthy deeds] (Sharah Sunnah).

Sayyidina Muhammad Rasool Allah ﷺ taught comprehensive good moral conduct and deeds and principles and etiquette individual and social life, and he demonstrated his teachings by putting them into practice. His teachings have no like in any other society either practically or in theory. The Shariah of Islam encompasses all aspects of Islamic life. It has given rules on all aspects of life from birth to death, and shown ethics of living, which are then classified as fard, Wajib and Sunah Muwakkadah. Also there are some which may be omitted without fear of being questioned for the omission, but they are, nevertheless, virtuous deeds and excellent manners. Just as the do's are classified so too the don'ts are graded according to the degree of prohibition. The absolutely disallowed is Haram it corresponds to fard. Just as it is fard to do the compulsory so too it is fard to avoid the harm and it is punishable to perpetrate it. The next degree is makrooh tahreemi corresponding to Wajib. It is Wajib to forsake makrooh tahreemi and it is also answerable. This is followed by makrooh tanzeehi and it corresponds to Sunnah ghair Mu'akkadah and mustahabb. It is better to abandon anything that is makrooh tanzeehi and it is rewarding. But if anyone perpetrates it then he is not being sinful though he will deprive himself of a reward. However, it has become a common practice to regard all rules and commands on living apart from fard and Wajib as part of etiquette and manners.

Adab (courtesy, etiquette, manners) is a very comprehensive word. It describes behaviour of living of man. A man's living encounters rights of Allah and rights of fellow men. The beliefs that a man is required to hold regarding Allah and the injunctions of Allah that he is bound to observe form aadab (plural of adab, Manners). He has to abide by them to keep his relationship with Allah on a correct track. The observance of fard Wajib, Sunnah, Mustahabb delivers the rights of Allah.

As far as dealings with fellow creatures are concerned, there are again certain injunctions that must be observed and they too are classified as fard and Wajib and mustahabb.

Many people imagine adab to be just what it means in common parlance. They restrict its application to ways of sittings, standing etc. (everyday living). However, it is a comprehensive word encompassing every aspect of

A BRIEF ACCOUNT OF THE LIFE OF THE GREAT NARRATOR OF HADITH IMAM BUKHARI رحمته الله 194AH - 256 AH

Name, Descent, Date & Place of Birth, and Education & Training.⁽¹⁾

His name was Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Jufi al-Bukhari. He was born on 13th Shawwal 194 AH at Bukhara the famous centre of Islamic sciences (about 10 miles to the west of samorqand).

Even before he was born, his father had died, so the responsibility of training fell on his mother who sent him to the neighbourhood Madarasah to get education. He was gifted with an exceptional memory and while he was nine years old, he had memorised the entire Quran. In the tenth year of his life, he devoted himself to the science of Hadith. By his sixteenth year, he had attained excellent ability in the science of Hadith.

In those days, a man could gain world and religion through the science of Hadith. Only the scholars of Hadith attained high governmental appointments and worldly positions and ranks. However, Imam Bukhari رحمته الله was always a devoted worshipper, an ascetic and a pious man. Hence, he had no selfish ends in mind while he devoted himself to Hadith. He never approached high officers or sought worldly position or honour.

Hajj, Education & Death

In 210 AH, he travelled with his brother and mother to Makkah to perform Hajj. His brother and Mother returned home after performing the pilgrimage but Imam Bukhari loved the place so much that he stayed behind at Makkah. He learnt the science of Hadith at the Hijaz, Yaman, Syria, Iraq and other Islamic centres. He attained such perfection that he was regarded as the greatest Muhaddith of his times and today he is known to every Muslim as a great, glorious man. He had more than a hundred thousand students including Imam Tirmizi who came to be considered as great scholars of Hadith of their times. Meanwhile he kept visiting his native land. One day, the governor of the province summoned him and asked him to teach his sons the science of Hadith but he should not let other students come to him when he taught his sons, or he should visit his home and give private tuitions to

(1) Adapted from *Bustan al-Muhaditheen* Shah Abdul Azeey Dahlari.

his sons. Imam Bukhari declined to do so emphatically saying that the science was the legacy of the prophets عليه السلام and he would not disgrace it. The Ummah, as a whole, was a partner in that and anyone who had an interest should visit his gathering.

This attitude displeased the governor who expelled Imam Bukhari from Bukhara. He died at khaotank, a village between Samarqand and Bukhara on the night of Eid al-Fiter in the year 256 AH 1st Shawwal 256 AH). May Allah fill his grave with light and elevate his rank. Aameen!

His Well-Known Works

The most well-Known of his works is al-Jami al-Saheeh which he completed in sixteen years after an arduous labour and deep study and research. He collected 3761 Ahadith with authentic lines of transmission. This book is known to us today as Saheeh al-Bukhari. This book has the honour of being regarded as the most excellent after the kalam Allah, the Quran. This book has been translated and commented upon in many languages and more than a hundred translations are known to have been made.

There is another of his well-known works, Tareekh al-Kbaeer which is devoted to the scholars of Hadith.

This book of his, al-adab al-Mufrad is an unrivalled book on manners and social living.

Besides these, there are other works ascribed to him. May Allah reward him well. Aameen!

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TERMINOLOGY OF HADITH

Marfoo:

It is the Hadith whose line of transmission is traced right up to the Prophet ﷺ. In other words, it is a saying or practice of the Prophet ﷺ.

Mawqoof:

It is a saying or deed of a Companion رضي الله عنه.

Maqtoo:

It is a Saying or deed of one of the Tabi'een.

Muttasil:

It is a Hadith from whose chain of narrators, none is missing (from the first saying or performance to the time of recording).

Munqati:

It is a Hadith from whose chain of narrators someone is missing somewhere in between.

Muallaq:

It is a Hadith from whose chain a narrator (or narrators) are omitted from the beginning of the chain.

Mursal:

It is a Hadith that does not go beyond the Tabi'een and the companion's name does not appear (in the chain of narrators).

Mudal:

It is a Hadith in which two successive narrators are missing from its chain.

Shazz:

It is a Hadith that contradicts another whose narrators are trustworthy while its own narrator is also reliable.

Munkar:

It is a Hadith that contradicts another whose narrators are reliable but its own narrator is not reliable or trustworthy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي على رسوله الكريم

**In the name of Allah the Compassionate, the Merciful
We praise Him and call for blessings on His noble Messenger.**

كتاب الأدب المفرد

KITAB AL-ADAB AL-MUFRAD TRANSLATION EXPLANATION

١ - باب قوله تعالى: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا﴾ [العنكبوت: ٨]

1. Chapter: The Saying of Allah: {And We Have Enjoined On Man Kindness to His Parents} (1)

١ - حَدَّثَنَا أَبُو الْوَلِيد قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الْوَلِيدُ بْنُ الْعِزَّارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِي يَقُول: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ، وَأَوَّمًا بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بَهْنُ، وَلَوْ اسْتَزَدْتَهُ لَزَادَنِي.

1. Sayyidina Abdullah bin Masood رضي الله عنه has said that he asked the Prophet ﷺ, "Which deed is more dear to Allah, the Mighty, the Glorious?" He said, "To offer the prayer at its time?" Then he asked again, "Which deed after that (is more dear to Allah)?" He said, "To behave with parents kindly". He asked again, "Which deed (is more dear to Allah) after that?" He said, "To wage jihad in the cause of Allah." The narrator (Abdullah bin Masood رضي الله عنه) said that (on his asking) the Prophet ﷺ mentioned these (three deeds in particular) but if he had continued to ask, he would have kept answering (2).

EXPLANATION: Deeds are of two kinds. The first kinds are those deeds

(1) 1. al-Ankaboot, 29:8

(2) The author has reproduced it from his Saheeh 140, 417, 82. Also found in Muslim (Kitab al-Imam) Chapter 36#139, Nasai Sunan (Kitab al-Mawaqeeet) chapter 49). Ahmad Samai 1410 and 439).

that are dear to Allah and the second kinds are deeds that Allah does not like. Piety and sin are also defined in this way. The deeds that are dear to Allah are pious deeds, and those that Allah does not like are sins. Besides, whatever a Muslim does in following the Holy Prophet ﷺ is dear to Allah Taala. The more a Muslim devotes himself in doing anything that the Prophet ﷺ did, the more he will be dear to Allah, It is just as Allah has said in the Quran:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي﴾ [آل عمران: 31]

Say (O Prophet), "If you love Allah then follow me." (Aal Imran, 3:31)

It is thus clear from this verse that following the Prophet ﷺ is itself the most dear deed in the sight of Allah.

The companions ؓ were eager to do good deeds and wished to excel in piety so that they could become more dear to Allah than anyone else. It was with this thought that Sayyidina Abdullah bin Masood asked the messenger of Allah ﷺ what deed most pleased Allah and the Prophet ﷺ told him that it was to offer prayers at their right time. Prayer is a strict obligation on every Muslim. It was the practice of the Prophet ﷺ that when anyone become a Muslim, he first taught him the prayers. The Prophet ﷺ is quoted as saying in another Hadith that the first act of worship that Allah made obligatory was prayer; and of the deeds to be presented, prayer will be the first; and on the Day of Resurrection, reckoning will begin with (questions about) prayers. If that is found to be satisfactory and complete, the remaining deeds will also measure up to the standard, but if prayers turn out to be deficient then the other deeds will also fall short of the standard. There is a saying of the Prophet ﷺ, "To abandon prayer is to touch infidelity." He has also said, "What lies between a man and infidelity is the abandonment of prayer." The Prophet ﷺ is also quoted as having said, "The difference between faith and disbelief lies in forgoing prayers." How very serious it is that the Prophet ﷺ declares that to forgo prayers is to become a disbeliever. The Saying of the Prophet ﷺ is conveyed to us through yet another Hadith that if anyone misses a prayer (even once), it is as though the folk of his house and his wealth and property are seized from him. Thus, to overlook a prayer is like having one's wife and children and possessions appropriated and the amount of bereavement and loss one suffers in this way is identical to what one suffers if he forgoes a single prayer. In yet another Hadith, Sayyidina Ali ؓ reports the Prophet ﷺ as saying, "There are three things which you must not postpone: prayer when its time comes, a funeral when it is ready, and (the marriage of) an unmarried woman when a suitable match is found for her".

One day, the Prophet ﷺ mentioned prayer and said, "If anyone keeps to prayer (meaning that he observes it at its proper time) then, on the day of Resurrection, prayer will be light, evidence and means of salvation for him

when the accounts are presented. But if anyone neglects to keep it then, on the day of Resurrection, there will be, for him, no light, no evidence and no means of salvation, and he will be associated with Qroon, Firawn, Haman, and Ubayy bin Khalaf.

Sayyidina Abdullah bin Masood ؓ then again asked the Messenger of Allah ﷺ what other deed was dear to Allah next and he said that kindness to parents was the deed next dear to Allah. The Quran speaks frequently of Allah's command to show kindness to parents. For instance, the Quran says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ (23) وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾ [الإسراء: 23-24]

And your lord has decreed that you worship none but Him, and that you be kind to parents, if either one or both of them attain old age with you, say not to them, "Fie" nor chide them, And speak to them a respectful word. And lower to them the wing of humility out of mercy and say, "My Lord have mercy on them both as they brought me up when I was a little (infant)".

(al-Isra, 17:23-24)

Then, again, we read in the Quran:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ ۖ وَفَضَّلَهُ فِي عَمَيْنِ ۖ إِنَّ شَكَرِي لِوَالِدَيْكَ إِلَىٰ الْوَصِيرِ﴾ [لقمان: 14]

And we have enjoined upon man concerning his parents - His mother bears him, in weakness upon weakness, and his weaning is in two years-Saying, "Give thanks to Me and to your parents. To Me is the eventual return." (Luqman, 31:14)

In these verses, Allah has first reminded Muslims of His own right that they should worship Him alone and join no one as a partner with Him. Immediately thereafter, He has mentioned the rights of the parents. The mother carries her baby in her womb, delivers it and then suckles it for two years. She undergoes much hardship at these three stages, and the parents together sustain their child until it grows and attains young age. If they do not look after him and nourish him, he will not grow but they endure all pain and protect their child from suffering any pain. Hence, Allah has said that when both parents, or one of them, become old and they need help then their children must serve them in every way possible. They must speak to them kindly and pray to Allah to show mercy on them in the same way as they had shown mercy and looked after their children when they were young. And the children must pray to Allah to enable them to serve their parents.

It is true that if continue to help and serve our parents all our lives, we will yet not be able to repay their rights. Besides, the Ahadith on the rights of

people. . It has become a common practice that people while wasting their time in gatherings in worthless and obscene talk. They backbite and slander ruthlessly. How sad! They waste their time fruitlessly although they could have spent it in remembering Allah so that the time could have been an asset for the Hereafter. What an unnecessary waste! This is as long as they refrain from sinful talk and indulge in meaningless conversation but if they advance further and occupy themselves in sinful talk then they are not merely guilty of wasting time but those precious moments become a means of punishment for them. It is like paying a big chunk of one's wealth to buy poison, which he swallows little by little. May Allah protect us!

The prophet ﷺ has disallowed us to ask many questions but this interdiction dose not include necessary religious question. Man has to say what is necessary but it is not preferred or praise worthy to put vague and unnecessary questions. Some people enquire the philosophy, prudence and wisdom of the injunctions of shariah and if a scholar explains that to them, they protest that they cannot understand, and they do not need to know in this world or the next. What they ask is not pertinent to faith and neither does their salvation in the hereafter depend on that, often those who put such questions are ignorant of the basics of religion. These people do not know even the fard and Wajib (obligatory) parts of prayers, and they do not offer prayers correctly. The devil convinces them into believing that they seek more knowledge and actually keeps them away from learning what is fard and Wajib in prayers. (May Allah cause us and these people to observe what He loves and what pleases Him).

The Prophet ﷺ also disallowed us to waste property. Lowful possession is a blessing from Allah. It is forbidden to scatter it to the winds and to squander it carelessly. Let no person imagine that because he has earned his wealth, so it belongs to him and he may do with it what he likes. This is a foolish thought. The true owner is Allah. He alone owns the property and he alone owns those who have the wealth and He has the right to forbid abuse of His creation a misspending of His property. Allah has said about those who are spendthrifts:

﴿يَبْنَىٰ مَادَمَ خُدُوْا زَيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱﴾

[الأعراف: 31]

{O Children of Aadam! Take (goodly apparel for) your adornment at every place of worship, and eat and drink, but be you not prodigal: surely He loves not the prodigal.} (Al-Araf, 7:31)

He has also said:

﴿إِنَّ الْمُبَذِّرِيْنَ كَانُوْا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُوْرًا ۝۲۷﴾ [الإسراء: 27]

{Surely the squanderers are ever brethren of satans and satan is ever

ungrateful. To his Lord.} (Al-Isra, 17:27) (Zuban ki Hifazat)

٨ - باب لعن الله من لعن والديه

8. Chapter: The Curse of Allah is on Him Who Curses His Parents

١٧ - حَدَّثَنَا عمرو بن مرزوق قال: أخبرنا شعبة، عن القاسم بن أبي بزة، عن أبي الطفيل قال: سئل علي: هل خصكم النبي ﷺ بشيء لم يخص به الناس كافة؟ قال: ما خصنا رسول الله ﷺ بشيء لم يخص به الناس؛ إلا ما في قراب سيفي. ثم أخرج صحيفة فإذا فيها مكتوب: «لعن الله من ذبح لغير الله. لعن الله من سرق منار الأرض. لعن الله من لعن والديه. لعن الله من آوى محدثاً».

17. [Sayyidina Abu al-Tufayl ﷺ said that Sayyidina Ali ﷺ was asked if the Prophet ﷺ had told them something exclusive which he had not disclosed to the people as a whole. He said that the Messenger of Allah ﷺ had not told them anything at the exclusion of other people except what lay (written on a piece of paper) in the sheath of his sword. He then drew out a writing, which conveyed (this) Message, "Allah curse him who slaughters an animal mentioning other than Allah. May Allah curse him who steals a landmark (so that he may encroach on another's land) and Allah curse him who curses his parents. And, Allah curse him who shelters one who innovates in religion (a bidati)."] (1) (Muslim, Nasi, Ahmad, Hakim)

Note: The saying of Sayyidina Ali ﷺ that the Prophet ﷺ had not disclosed to them anything at the exclusion of other people except certain things, according to his own knowledge. Actually, even those things were not set apart for him (and his family), but he only said that the Prophet ﷺ had preferred them with those disclosures because the Prophet had mentioned them emphatically and he had been very careful to preserve the written piece of paper.

A misled sect holds that Sayyidina Ali ﷺ was the legatee of the Prophet ﷺ and was informed of some exclusive affairs. This Hadith clearly rejects their contention. If these things were singled out for him then he would not have disclosed them to other people, besides, it is clear from these things that they do not say anything about legacy or vice gerency. This Hadith is also found in Saheeh Muslim (v 2, P160) with these words:

قال ابو الطفيل قال كنت عند علي بن أبي طالب فأتاه رجل فقال ما كان النبي ﷺ يسير إليك قال فغضب وقال ما كان النبي ﷺ يسر إلى شيء يكتمه الناس.

(1) [١٧] أخرجه مسلم في الصحيح (كتاب الأضاحي) ب ٨ رقم ٤٣، ٤٥، والنسائي في السنن (كتاب الضحايا) ب ٣، وأحمد في المسند ١٠٨ والحاكم في المسند ١٠٨، والحاكم في المستدرک ١٥٣/٤. ٣٥٦.

else, the second person is under an obligation to return the favour. Joining ties is truly to initiate good will in the face of the other persons aloofness or disregard for bonds of kinship. A person is said to have united ties if he is constantly engaged in making a rapprochement in spite of the other's disinterest and disregard. He does not go by the other's attitude and insistence on severing ties but he tries to bring about a reconciliation and keeps the ties intact from his side. He fulfills his own responsibilities and does what is required of him. He goes on giving the right of other people and is very careful not to violate anyone else's rights lest he may have to answer for that on the day of Resurrection. He does not worry whether his right are given to him by the other people or not but, if they are violated, he is confident that he would get a better recompense in the next world for what he is denied in this world.

The prophet ﷺ is quoted in a Hadith as saying, "If anyone is desirous of receiving high positions and elevated ranks in the next world then he must forgive him who deprives him and unite ties with him who snaps them."

Another Hadith quotes the saying of the prophet ﷺ in an address to certain people, "Shall I guide you to the best manners of this world and the hereafter?" The companion's submitted to him "Do guide us, surely!" So, the prophet ﷺ said, "Forgive him who oppresses you. Favour him who deprives you of favour. Unite ties of kinship with him who snaps those ties with you".

Sayyidina Ali ؑ has said that the prophet ﷺ asked if he should tell him of the best etiquette of the first and the last, and he requested that he might surely tell him what they were. The prophet ﷺ then said to him, "He who keeps his favours away from you, grant him your favours. He who is cruel to you,

forgive him. And, he who severs bonds of relationship with you, join those ties with him."

Sayyidina Abu Hurayrah ؓ has quoted the prophet ﷺ as saying that a man cannot attain pure faith unless he is careful to unite ties of relationship with him who breaks those ties, to forgive him who oppresses him, to pardon him who reviles and abuses him, and to show goodwill to him who is wicked to him. (Fadail Sadaqat)

باب فضل من يصل ذا الرحم الظالم

35. Chapter: Excellence of joining ties with cruel relatives

٦٩ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عَبْدِ الرَّحْمَنِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنْ الْبَرَاءِ قَالَ: «جَاءَ أَعْرَابِي فَقَالَ: يَا نَبِيَّ اللَّهِ! عَلَّمَنِي عَمَلًا يَدْخُلُنِي الْجَنَّةَ، قَالَ: «لَنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ لَقَدْ أَعْرَضْتَ الْمَسْأَلَةَ. أَعْتَقَ

النَّسَمَةَ، وَفُكَّ الرِّقَبَةُ». قَالَ: أَوْ لَيْسَتْ وَاحِدًا؟ قَالَ: «لَا. عَتَقْتُ النَّسَمَةَ أَنْ تُعْتَقَ النَّسَمَةُ. وَفُكَّ الرِّقَبَةُ أَنْ تُعَيَّنَ عَلَى الرِّقَبَةِ، وَالْمَنِحَةُ الرُّغُوبُ، وَالْفِيءُ عَلَى ذِي الرَّحْمِ. فَإِنْ لَمْ تُطَقْ ذَلِكَ فَأَمْرٌ بِالْمَعْرُوفِ وَأَنْهُ غَنِ الْمُنْكَرِ. فَإِنْ لَمْ تُطَقْ ذَلِكَ فَكُفَّ لِسَانُكَ، إِلَّا مِنْ خَيْرٍ».

69. [Sayyidina Bara bin Aazib ؓ said that a villager presented himself before the prophet ﷺ and asked him, "Messenger of Allah, show me a deed that will take me to paradise." He said, "If you had spoken briefly then, too, your lengthy question would have been conveyed to me." He then said, "Emancipate a soul and get the necks of slaves freed." He said, "Are not the two things one and the same?" The prophet said, "No, to emancipate is that you free a slave. But, to get necks freed is that you help get slaves released. (For instance, if someone sets a sum of money for the release of his slave then you must help the slave by providing him that much money and his neck is released from captivity.)" He went on to say (pointing out other good deeds) "Give someone a milk yielding animal towards whom one is attracted" (the one who is given will drink its milk and feed his children and the animal need not be given away permanently but may be loaned and taken back once it stops giving milk). He also said, "Be merciful to the oppressive relative. And if you are not able to do that then command the recommended (course) and forbid the disapproved. (This will not involve any expenditure) but, if you are unable to do that, too, then restrict your tongue. Speak only what is good." (1) (Ahmad, Ibn Hibban, Bayhaqi)

EXPLANATION: This Hadith is narrated by the well-known Companion, Sayyidina Bara bin Aazib ؓ. A slightly different version is transmitted by Imam Bayhaqi in Shab Al-Iman. It lists a few pious deeds including the gentle treatment of an oppressive, cruel relative. The Hadith in Al-Adab Al-Mufrad does not have the word relative but the version of Bayhaqi does have the words cruel (or oppressive) relative ذى الرحم الظالم as found in Mishkat (p-294) and with the additional word the Hadith meets the description of the heading.

٣٦ - باب من وصل رحمه في الجاهلية ثم أسلم

36. Chapter: He who joined ties with relatives during Days of Ignorance then embraced Islam

٧٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزَّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَدَّثُ بِهَا

(1) أخرجه أحمد، وابن حبان في صحيحه، والبيهقي في شعب الإيمان، جميعاً في نسخة شبلها [١٧/ (2)]

مجاهد، عن أبي هريرة، عن النبي ﷺ قال: «أربعة دنائير: ديناراً أعطيته مسكيناً، وديناراً أعطيته في رقبة، وديناراً أنفقته في سبيل الله، وديناراً أنفقته على أهلك، أفضلها الذي أنفقته على أهلك».

751.[Sayyidina Abu Hurayrah ؓ has narrated that the prophet ﷺ said, "There are four dinars. One of them you give to a needy person, a dinar that you spend to release a slave, a dinar that you spend in the way of Allah and a dinar that you spend on your family. The best of the dinars is what you spend on your family." (1) (Kanz al-Ummat)

٣١٩ - باب يؤجر في كل شيء حتى اللقمة يرفعها إلى في امرأته

319.Chapter: There is a reward for everything, even placing a morsel in the mouth of your wife

٧٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزَّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّهُ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِسَعْدٍ: «إِنَّكَ لَنْ تَنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَجَرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ».

752.[Saad bin Abu Waqqas ؓ said that the prophet ﷺ said to him, "What you spend for the pleasure of Allah, you will get a reward for that so much so that whatever you put in the mouth of your wife you will get a reward for that too." (2) (Bukhari)

EXPLANATION: We learn from this Ahadith that to spend on one's family is a deed that fetches reward. In fact, it is more rewarding than spending on any other account.

٣٢٠ - باب الدعاء إذا بقي ثلث الليل

320.Chapter: Supplication when a third of the night remains

٧٥٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟».

753.[It is reported by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "When one-third of the night remains, our lord, the Exalted, descends every night to the lowest heaven and says, who supplicates me that I may answer him? Who asks of me that I may give to him? Who seeks my

forgiveness that I may forgive him?" (1) (Abu Dawood, Tirmizi, Ahmad)

٣٢١ - باب قول الرجل فلان جعد أسود، أو طويل قصير، يريد الصفة ولا يريد الغيبة

321.Chapter: Describing someone as curly haired, black or tall, short hoping to describe without backbiting him

٧٥٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَخِي أَبِي رَهْمٍ كَلْثُومُ بْنُ الْحِصْنِ الْغَفَارِيُّ، أَنَّهُ سَمِعَ أَبَا رَهْمٍ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ الَّذِينَ بَايَعُوهُ تَحْتَ الشَّجَرَةِ - يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ [فَنَمْتُ] لَيْلَةً بِالْأَخْضَرِ فَصُرْتُ قَرِيباً مِنْهُ، فَأَلْقَى عَلَيْنَا النَّعَاسَ، فَطَفَقْتُ أَسْتَيْقِظُ وَقَدْ دَنَتْ رَاِحَتِي مِنْ رَاِحَلَتِهِ، فَيَفْزَعُنِي دُنُوها، خَشْيَةً أَنْ تَصِيبَ رِجْلَهُ فِي الْغَرْزِ. فَطَفَقْتُ أَؤْخِرُ رَاِحَتِي حَتَّى غَلَبَتْنِي عَيْنِي بَعْضَ اللَّيْلِ، فَزَاَحَمْتُ رَاِحَتِي رَاِحَلَةَ رَسُولِ اللَّهِ ﷺ وَرِجْلَهُ فِي الْغَرْزِ فَأَصَبْتُ رِجْلَهُ، فَلَمْ أَسْتَيْقِظْ إِلَّا بِقَوْلِهِ: «حَسَّ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرْ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَرَّ». فَطَفَقَ رَسُولُ اللَّهِ ﷺ يَسْأَلُنِي عَنْ مَنْ تَخَلَّفَ مِنْ بَنِي غِفَارٍ. [فَأَخْبَرَهُ] فَقَالَ وَهُوَ يَسْأَلُنِي: «مَا فَعَلَ الْفَرَّاحُ الْحَمْرُ الطَّوَالُ الثُّطَّاطُ؟» قَالَ: فَحَدَّثْتُهُ بِتَخَلُّفِهِمْ. قَالَ: «فَمَا فَعَلَ السُّودُ الْجَعَادُ الْقَصَارُ الَّذِينَ لَهُمْ نَعَمٌ بِشَبَكَةِ شَدَخٍ؟» فَتَذَكَّرْتُهُمْ فِي بَنِي غِفَارٍ، فَلَمْ أَذْكُرْهُمْ حَتَّى ذَكَرْتُ أَنَّهُمْ رَهَطٌ مِنْ أَسْلَمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْلَئِكَ مِنْ أَسْلَمَ، قَالَ: «فَمَا يَمْنَعُ أَحَدَ أَوْلَئِكَ - حِينَ يَتَخَلَّفُ - أَنْ يَحْمِلَ عَلَى بَعِيرٍ مِنْ إِبِلِهِ امْرَأَةً نَشِيطاً فِي سَبِيلِ اللَّهِ؟ فَإِنْ أَعَزَّ أَهْلِي عَلَيَّ أَنْ يَتَخَلَّفَ [عَنِي الْمُهَاجِرُونَ] مِنْ قَرِيشٍ وَالْأَنْصَارِ غِفَارٍ وَأَسْلَمَ».

754.[Ibn Shihab said that the son of the brother of Abu Rahm al-kalthum bin al-husayn al-Ghifari reported to him that Abu Rahm ؓ a companion of the messenger of Allah ﷺ who had sworn allegiance under the tree (at Hudaybiyah) said to him (what follows): I had participated in the Ghazwah Tabook with the messenger of Allah ﷺ. I stood (during the journey) at al-Akhdar and (then) I came near to the prophet ﷺ. We were drowsy and I kept awakening myself while my beast was riding next to the prophet's ﷺ beast. I was constantly worried lest my beast go too near the prophet's riding beast and hit his foot, which was in the stirrup. I kept pulling back my beast until sleep overtook me in some part of the night. My beast came too close to the prophet's beast. His foot was in the stirrup and part of my beast hit his foot. I was asleep and my eyes opened up when heard the prophet ﷺ call out Huss!

(1) [٧٥٣] أخرجه أبو داود في السنن (كتاب التطوع) ب ٢٢، (كتاب السنة) ب ١٢٠، والترمذي في السنن

(1) [٧٥١] انظر: شرح السنة للبغوي ٦/١٨٤، كنز العمال للمفتي الهندي ١٦٢٣٤.

(2) [٧٥٢] أخرجه المصنف في الصحيح ١/٢٢ - ١٠٣/٢ - ٩٩٠/٨.